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Carolus Alſton, *R. P. D.* Hen. *Epiſc.* Lond. *à Sacris Domeſticis.*

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A SERMON

Preach'd at the

ASSIZES

HELD AT

NORTHAMPTON,

August the 26th. 1690.

Before the Right Honourable Sir *Henry Pollexfen*, Lord Chief Justice of the *Common-Pleas*.

By *SA. FREEMAN*, D. D. Rector of St. *Paul's Covent-Garden*, and Chaplain in Ordinary to Their MAJESTIES.

LONDON:

Printed for **Richard Chiswell**, at the *Rose* and *Crown* in St. *Paul's* Church-Yard. 1690.

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TO THE

RIGHT WORSHPFUL

Thomas Caresby, Esq;

HIGH-SHERIFF

OF THE

County of *NORTHAMPTON.*

SIR,

WHEN I was prevail'd with to preach this Sermon, I had no Intentions to make it any farther publick. It is wholly in compliance with the Request, His Lordship, Your Self, and those Eminent Persons, the Knights and Gentlemen of the Grand Inquest, were pleas'd in so publick a manner to honour me with, that it comes abroad.

I confess, could I have thought it in any degree worthy of Your Acceptance, I should have been very glad of the opportunity to pay the Respects and Acknowledgments that are due to Your Self, and so many Worthy Persons, who (indeed with the whole County of Northampton*) have come behind none in their Expressions and Testimonies of a sincere Affection and Zeal to Their Majesties and Their Government.*

Many and wonderful have been the Deliverances God in mercy has vouchsafed this Church and Nation; amongst which, this last, consider'd in all the Circumstances of it, may justly be rankt with the chiefest of them: No man can doubt, who considers how furiously the Jesuits drove, and how wholly our late Unhappy Prince, subjected himself to their Will and Councils, but that before now we had been reduc'd to the miserable Condition of the poor persecuted Protestants of France, *either to be butcher'd at home, or to beg our Bread abroad; had not God been pleas'd by a wonderful Providence to deliver us out of their hands. A Deliverance so great, that we seem to want nothing but a Spirit of Love and Unity among our selves, of Gratitude to God the blessed Author, and to the King the glori-*

ous Instrument of it, to make us an happy People. Whoever reads the History of the Children of Israel's *Deliverance out of the Land of* Ægypt, *will find himself hard put to it to determine, which was the greater wonder, their Deliverance, or their Ingratitude under it: Who could have imagin'd, that they who had had so large an Experience of the Power, and Wisdom, and Goodness of God in working Ten Miracles for their sakes, should have been so ready on every little disappointment, to fly in the face of God, and his Servant* Moses, *and even to quarrel with their Deliverance? And yet this they did;* Would God we had dyed in the Land of *Ægypt*: Let us make us a Captain, and return into *Ægypt*: *As if their* Moses *was worse than a* Pharaoh; *as if the Darkness and Bondage, and Cruel Hardships of* Ægypt, *were by much to be preferr'd before the Liberties of their Persons, the free enjoyment of their Religion, before the Presence and Glory of God amongst them: These things were written for Admonitions to those that should come hereafter; and St.* Jude *makes this Application of them;* I will put you in remembrance, though ye once knew this, That the Lord having sav'd the People out of the

Land

Land of *Egypt*, afterwards destroyd them that believ'd not.

What I have now to add, are, Sir, my hearty Prayers to God, to multiply upon You, Your good Lady, and two most Virtuous Daughters, together with that Noble Family, whereinto you have so happily dispos'd one of them, all the Blessings both of this, and the future State: And that you may live long, as you have hitherto done, a sincere Lover of your Country, a Friend to the Church, an Example of Virtue and Regular Devotion, and a Pattern of unfeigned Love and Loyalty to Their Majesties, In whose Lives and Reign, all that is dear to us in this World, our Religion, our Lives, our Laws, and as to what appears to us, the whole Interest of the Protestant Religion, is in a great measure wrapt up. May God preserve Their Majesties, and bless all that wish well to our Sion. This is the hearty Prayer of all good Englishmen *and Protestants.*

I am ever,

SIR,

Your very much oblig'd

Humble Servant,

SA. FREEMAN.

A SERMON

Preach'd at the

Assizes at Northampton,

Aug. 26. 1696.

PSALM lxxxii. v. 6.

I have said, ye are Gods, and ye are all the Children of the Most High.

THIS Psalm is a pathetical Exhortation to Magistrates of what rank and degree soever they be, to Kings, and all that are sent by them, to be faithful in the discharge of the trust committed to them; that without byas and partiality they see that Right prevail, and Justice be duly admini- Vers. 3, 4.

 stred;

ſtred; that the Poor be defended, the Cauſe of the Fatherleſs and Widow heard, and that they readily undertake the patronage of oppreſſed Virtue and Religion.

To this purpoſe the *Pſalmiſt* in the Text ſets before them the high and Eminent Station they are placed in, and the great Power and Authority they are inveſted with, above other men. *I have ſaid ye are Gods.* Princes are God's Deputies and Vicegerents, They bear his name, ſit in his place, are intruſted with part of his Power; And therefore are oblig'd, upon the Account both of duty and gratitude, to do his work, and to adminiſter to his glory, to behave themſelves *like God*, in the execution of their high Offices and Dignity.

This is the ſenſe of the words, and the Royal Prophet, that he might give them their full weight and Authority, and effectually engage the Rulers of the Earth to a due attention to them, with great Solemnity and Majeſty brings in God himſelf as preaching to them. *I have ſaid ye are Gods, and ye are all the Children of the Moſt High.*

They are call'd so by God; but had not the Expression been justified by so great an Authority, this threefold rational Account might be given of it.

1. As all Power and Authority is from God: This both Scripture and Reason warrants us. In the *Old Testament* Princes are spoken of in a peculiar manner *God's Servants*, 1 Sam. 24. 6. ch. 26. 9. *God's Anointed*, and are said *to Reign by God*. In the New, Magistracy is call'd *God's Ordinance*; Rom. 13. 2, 4. and their Supreme Powers, *God's Ministers*. And can we think it at all consistent with the Divine Goodness, that when he gave Man a being, he should take no care of his well being? That he should make no provision for the preservation of Justice and Righteousness, and Peace amongst Men, wherein the happiness of Societies do consist, and without which Mankind would be so many Bears and Wolves tearing and devouring one another? Can we think that God who hath establish'd Order amongst all his Creatures, in the Angelical Nature, the several Ranks of Angels and Archangels, *Principalities*, Pow-

ers and *Dominions*; In the Celestial Bodies, The Sun to rule the Day, and the Moon the Night, and one Star to differ from another Star in glory; In lesser Societies, Parents to bear rule over their Children, and Husbands to be head of their Wives; hath yet left the more general and publick state of Mankind, the greater Bodies, Nations and Kingdoms, to shift for themselves, without appointing the means for their Order and Peace, their Preservation and Happiness?

Ἀνθρωπινη κτίσις. 1 Pet. 2. 13, 14.

I know St. *Peter* calls Magistracy in all the degrees of it, *the Ordinance of man*; And it may be so call'd, either in respect of the Subject wherein it is lodg'd, which is man; or in respect of the end for which it is appointed, which is the good of man; or more especially in respect of the several species or sorts of Government in several Countries, which depend upon *Humane* compact and agreement: Government in general is *the Ordinance of God*, but whether it shall be this or that, be absolute or limited, administred by one or more, Elective or Hereditary, is an Human Constitution; According as it is at first mutually concerted

by

by the Community, betwixt the Person that is to govern, and the Persons that are to be governed; so is the frame of the Government for the most part in every Kingdom. And as for that branch of the Magistrates Power, *a power to punish capitally*, so absolutely necessary for the ends of Government, although God is more especially the Author of it, (the People having not power over their own Lives, cannot give it to another) yet as the People are a means to conveigh, and determine it to be in this or that particular Person or Persons, and to limit the exercise of it to such or such Cases and Crimes as the exigences of State shall require, may that also come under the notion of *an Ordinance of Man*.

But then when the particular frame and model of a Government is agreed upon, and sworn to, it becomes as much the Ordinance of God, as the Magistratical Power in general is; and is to be as conscientiously administred by the Prince, and as religiously observ'd by the People, as far as it contradicts no Divine Law, as if, like that of the *Jews*, both the Government and Governours had been

of

of God's own immediate direction and appointment; And therefore St. *Peter* in that place where he calls Government the Ordinance of man, exhorts to submission upon a Principle of Conscience; Submit your selves to *every Ordinance of man for the Lord's sake.*

2. As Princes are sometimes plac'd in the Throne by the immediate direction of God, or some signal Providence evidently bearing upon it the marks of a Divine Hand. So it was with the Kings of *Israel* and *Judah*; God was pleas'd to do more for that People than any other Nation: They were under his more immediate care; their Government of his own prescribing, their Laws of his own enacting, and their Kings of his own anointing: Upon this Account their Kings in a peculiar sense might be call'd *Gods*, *and the Children of the most High.* And though so much cannot be said of other Princes, yet this we may safely say, That *when a whole Nation is at stake*, and *the publick Safety in extreme danger*, God is more concern'd, than a bare permission amounts to, in ordering

to the

the Fate and Revolutions of States and Kingdoms, *Placing or displacing Princes*, as it seems best to his Infinite Wisdom. Some Philosophers there have been, that have disputed God's care over particular persons; but I do not remember any that ever called into question his concernment for publick Societies and Communities of Men: and sometimes God is so conspicuously visible in the Changes and Alterations that are made in the Nations of the World, and some Occurrences do bear upon them so apparent strokes of a Divine Goodness, Wisdom and Power, that he must be a bruitish Man, and a Fool, as the Psalmist speaks, who does not perceive that they are God's doing. *He rules in the kingdoms of men, and giveth them to whomsoever he will*, says the Prophet *Daniel*. *He pulls down Kings, and sets up Kings*; He hath the very *Hearts of Kings in his hands*, and *turns them as the rivers of waters*; raising up some for the defence and protection of his Truth, and raising up others to shew his Power upon them in their destruction, as he is pleas'd himself to tell us in the instance of *Pharaoh*: *For this cause have I raised thee up, for to shew in thee my power*,

Psal. 6. 26.

Chap. 4. 32.

Exod. 9. 16.

power, and that my name may be declared throughout all the earth.

3. As Princes ought to employ their Power and Authority according to God's Will, and after the Pattern he sets them in the Government of the World. And how this is to be done, I shall shew in the following particulars:

They govern like God,

1. When they employ their Power and Authority for promoting the Glory of God; and that chiefly consists in maintaining his true Religion and Worship. This God himself takes care to vindicate, *Isaiah* 42. 8. *I am the* LORD, *that is my name; and my glory will I not give to another, neither my praise to graven images.* And we may observe, that the great End God aimed at, in all the gracious Revelations of his Will to the world, has been to beat down Idolatry, *viz.* The worship of false gods; and the worship of the True God after a false manner; and to establish the Belief and Adoration of the One True God, and the One Mediator between

God

God and Man, Christ Jesus; and to introduce such a worship of Them, as is suitable to their Nature, not under any Corporeal Representations, but *in Spirit and in Truth.* This is the Glory of God, that has always been the great exercise of His Wisdom and Power, to keep up in the World: And this also, after the Example of God, from whom Princes hold their Patent of Governing, ought they to look upon as their peculiar province, to secure and maintain the True Religion, which is the only advancement of God's Glory. Now what that is, I need not inform this Auditory. Blessed be God, we have the True Religion, as it was delivered by Christ and his Apostles, establish'd among us, pure and free from all forgeries and Inventions of Men, Heresie drowning Religion in Shadow and formality, burying her under a load of Ridiculous and Ceremonial Rubbish; no dressing up Religion in a

flanting Pomp to set her off, or a gaudy Garb to recommend her, much less in such Fantastical Rites, such Antick Vestments and Gesticulations that may justly render her ridiculous and contemptible; but her Ceremonies are few, and what may be alter'd when Authority shall think fit; but those that are, are decent, countenanc'd by Primitive Antiquity; and very much becoming the Gravity and Sobriety of Religion.

Here are no Half-Communions; no more Sacraments thrust upon us than our Lord himself instituted; and yet those left whole and entire for our use and comfort that he did: no Prayers in an unknown Tongue, which the Votary, it may be, neither minds nor understands; no praying to Saints or Angels; no adoring Images, Pictures and Reliques; no worshipping the Creature besides, or more than the Creator, which they do; who in all their Publick Offices of Devotion, for one Prayer to God, have order'd

Παρὰ τὴν κτίσαντα.

der'd ten to be made to the Blessed Virgin.

Here's no Doctrine obtruded on our Faith that's contrary to Reason, nay, to Sense, to all our Senses; no Practices allow'd that are forbidden by God; no Pardons to be bought, no Indulgences to be purchased, no expunging any one Commandment out of the Decalogue, or contriving Arts and Devices to make void the rest; no leaving Virtue and Vice as uncertain things, to depend on the Arbitrary Will of the Pope, and his Casuists, to be Sainted or damn'd by them according as they promote or obstruct the Glory and Interest of Holy Church. But as her Devotions are pure and spiritual, having God and him only for their Object, so her Doctrine is sound and Orthodox, having Christ for its Corner-stone, and the Prophets and Apostles for its Foundation.

This Religion, after it had been for some, God knows, too many years, loaded and obscured with Popish Trash and

Rubbiſh, was by the pious Wiſdom of our Gracious and Religious Princes, and the bleſſing of God upon the pains of our Forefathers, and at the expence of the very Blood of many of them, regularly reform'd and reſtor'd to this Kingdom; and may Kings and Queens, to the glory of God, and the ſalvation of Their own, and Their Peoples Souls, be ever the Nurſing-Fathers, and Nurſing-Mothers of it, and to the utmoſt of Their Power ſpread and propagate it throughout the World.

(2.) When they employ their Power and Authority, in the impartial adminiſtration of Juſtice, in ſhewing mercy where the Caſe deſerves it, in bearing long, forgiving often, but ſeverely cruſhing all bold and daring Wickedneſs. The Cauſe that is juſt in it ſelf, is always to be ſo to them, be it the Cauſe of who it will. The Caſe that is compaſſionable, is to be relieved with mixtures of mercy; but where the nature of the

Crime,

Crime, or the incorrigibleness of the Offender, or the Ends of Government require it, the Law is to have its full course, and Punishment, though Capital, to be duly executed. And because the Examples of Princes are more powerful than their Laws, they must be vertuous themselves, that they may the more effectually promote it in their People. *The life of a Prince is the calling of others lives to an account.* His Example secures the reputation of Vertue, brings it into vogue, and makes it fashionable; and those who are so apt in every thing else to imitate him, cannot for shame not conform to him in their Manners. In all this they have God for their Pattern, who is no Respector of Persons; whose Mercy is over all his Works; who delights in pardon, who is infinitely holy himself, and will by no means clear the obstinately guilty; *punishing to the fourth Generation*, but *keeping mercy for thousands.*

Vita Principis censure est. Plin. *Paneg.*

(3.) When

When they employ their Power for the publick Good and Safety; This was God's chiefest end in making Man, he made him to make him happy; God had no need of the Services of Men, they could make no accessions to his Glory, who is in himself a perfect Self-sufficiency and compleat Happiness; It was only the fertile benignity of his Nature that ever delights in communicating it self, and doing good, that prompted him to command them into being; And ever since the Creation of the first Man, it has been the chief design of all the Dispensations of his Providence towards Men, to make them happy; that is, to beat down Vice, and to uphold Righteousness in the World; upon which, both Reason and Experience, as well as Revelation, inform us, the true Interests of Men, both private and publick, do depend. And now how Divine and God like is that Prince, who makes the Interests of his People, his own; who has no By-end to promote, no little Turn to serve, but engages

gages the Power and Authority God hath given him, wholly for his Peoples good, and is ready on occasion to sacrifice himself for their safety! A publick Spirit is God's Seal of Authority, a natural and pregnant discovery of God in the Soul. It is the nature of Heaven to be always imparting, of God, to be always doing good. Accordingly we find the Highest Instances of this in Persons eminently call'd by God to the Seat of Authority: In *Mordecai*, seeking cordially the weal of his People, and speaking peace to them: In *Moses*, *Praying God rather to blot him out of his Book, than not to pardon his People*: In *David*, *Against me and my Father's House let thine hand be, and not against these Sheep.* And it is noted of *Augustus Cæsar*, that he was no sooner possess'd of the Empire, but he laid aside all his former Arts of Fraud and Tyranny, and addicted himself intirely to the love, defence, and advancement of the Commonwealth, *ut satis constaret*, says one, *Divino quodam munere, mutatum & formatum tantum Principem*, that it

Est. 10. 3.

Exod. 32. 32.

2 Sam. 24. 27.

Bœclerus *Def. Polit. in Cæs. Aug.*

it might sufficiently appear that so great a Prince was not set up and chang'd but by a special gift from God: And indeed a Prince has no true Interest distinct from that of his People; His highest glory is their safety and prosperity; And that Government will be sure to stand the longest, and grow up to the greatest height, that's most deeply rooted in the Affections and Interests of the People. It was not more greatly than truly said by a very Wise and Learned Man of our own, *That that Prince whose Counsels and Resolutions run counter to the Interests and Inclinations of his People, might by such methods make his Ministers great Subjects, but they could never make him a great Prince.*

Sir W. T's Misc. p. 166.

(4.) When they employ their Power and Authority for the rescue of the Miserable, and delivery of the Oppressed: God in the *Old Testament* glories in nothing more, than in being stil'd the *Deliverer* of his People; and our Saviour in the *New* clearly manifested himself to be

Beclerus Diss. Polit. in Cæs. Aug.

God,

God, and the Son of God, by undertaking the Redemption of Mankind. Θεῖον τὸ συμπαθεῖν, It is a divine thing to be compassionate; and in nothing more do Princes resemble and represent God, than when by their Wisdom and Courage they give life to an expiring Church, and a sinking State. Such an one was *Moses* to the *Jews* after their *Ægyptian* Oppression, *Gideon* after the *Midianitish* Slavery, *David* after *Saul*'s Injustice, *Nehemiah* and *Zerobabel* after the *Babylonish* Captivity; such was *Constantine the Great* to the Primitive Christians after the Heat of the Ten Persecutions; *Henry* the VIIth to this Nation after the bloody Wars betwixt the Two Houses of *York* and *Lancaster*, Queen *Elizabeth* to this Church after the Fiery Tryal in Queen *Mary*'s days. And such an one —, It is not long since we were writing *Ichabod* upon Church and State, since our Candlestick was removing, and the Glory departing, since Popery and Superstition was setting up in the Corners of our Streets,

and every man kickt out of Favour and Office that did not fall down to that Unhallow'd Idol; The Mask indeed was *Liberty*, but the Design *Slavery* to all but themselves: and had the Nation been catcht with that Bait, it would soon have understood what they meant by *Liberty*, a Liberty to *recant* or *burn*. It is not long since all our Laws were in danger to be cancell'd by an Illegal Dispensing Power, all our Liberties to be swallowed up in the Gulf of a bottomless and boundless Prerogative, our Lives and Estates at mercy, and our Charters and Franchises at will and pleasure. But thanks be to God, who hath rais'd us up a Deliverer in our distress, who hath given us a prospect of a long and lasting continuance of our Holy Reformed Religion amongst us; who hath restored to us the free course of our Laws, and therewith all true and desireable Liberty, and hath banish'd Popery and Arbitrary Power, those *Strangers and Foreigners in our Land*, for ever out of it: blessed be God, who

hath hitherto preserv'd Him whom he rais'd up for our Deliverance, who hath cover'd His head in the day of Battel, who hath crown'd Him with Victory and Success, to the Confusion of the Enemies of God and Religion, and the great Salvation of his Church and People.

From what hath been said, I shall draw three or four Inferences that may be of good use to us, and conclude.

1. *I have said ye are Gods*, obliges Princes to behave themselves suitably to their high Station and Dignity; to walk worthy of God who hath plac'd them on the Throne of Majesty, with all that Justice and Mercy, holiness of life, zeal for God's Glory, and concern for the Publick Good as becomes those who bear his Name, and partake of his Power: As in God, his Almighty Power and Wisdom are always in conjunction with his Infinite Goodness, and receive Laws and Rules from it, without which they would not be Perfections,

but degenerate, the one into Rage, the other into Subtilty; so it is in Princes, when Power and Goodness meet, they nearly resemble God; but Power separated from Goodness, becomes nothing else but Tyranny and Armed Wickedness, or, if you will, that *Manichæan* God, whom they made the Author of all the Evil in the World: Accordingly those Princes, who misimploy their Power, and have no regard to those great and good Ends for which they are entrusted with it, but make use of it, to mischief and oppress, instead of benefiting Mankind, do of *Gods* become *Devils*, whose Nature they partake of, and whose Works they do.

2. *I have said ye are Gods*, obliges Subjects no less to yield all due honour and subjection to them as unto God. The Scripture is very strict in injoyning *honour and reverence* to them; we are commanded *to fear the King, not to curse him*, no, *not in our thoughts; not to revile the Gods, not to speak evil of them; to pay tribute to them, to obey their*

their just Laws; to render unto Cæsar *the things that are* Cæsars. How justifiable therefore soever it may be for Subjects, when Princes assume to themselves a power that of right belongs not to them, and make use of it to enslave and destroy the Community, not to obey their will, and resist their force: It cannot in the least be so, when they oppose their Legal Authority and just Power. Here they *that resist the Powers, resist the Ordinance of God, and they that resist shall receive to themselves damnation.* Rom. 13. 2.

3. *I have said ye are Gods*, lays likewise an obligation on all subordinate Magistrates and Ministers of Justice; That as in respect of their Office and Dignity they also may be stil'd *Gods*, so they be no less careful to act *like God* in the discharge of their Trust.

From what hath been said, should I take a review of the Particulars, I might easily draw the Character of an *Upright Judge*,

Judge, as I have done of a *God-like King*: But this would be altogether needless in Your *Lordship's presence*, whose great Abilities and known Integrity in all, in the worst of times, have rais'd you above both our Directions and Commendations.

But give me leave to become an humble and earnest Petitioner to you all in general, who are entrusted by God and the King, with the Justice and Peace of the Nation, that you would not *bear the Sword of God in vain*; that, *like God*, you would make use of your Power and Authority, to dash Vice, and to revive the practice of poor despis'd and neglected Virtue. You know our Dangers have been very great, and are so still, from what Quarter soever they come, or by what Hands soever they are brought upon us, our Sins are the cause of them: God has several ways to chastise and punish a wicked Nation; Sometimes he sends a sudden Fire, and that consumes a great

part

part of its Treasure; sometimes a violent Earthquake, or Inundation, and that swallows up a great part of its Land; sometimes a general Plague, and that sweeps multitudes of its Inhabitants into their Graves; sometimes he suffers a Spirit of Discord and Dissention to go forth and rage in it, till it breaks out into a flame, and the whole Community be consum'd and reduc'd to Ashes; sometimes he lets loose the Reins to the Lusts and Passions of a misguided Prince, and then he becomes, instead of *the Minister of God for good*, the Author of all Evils, and sometimes of destruction to it; sometimes he stirs up a Potent Foreigner, and makes him the Instrument of his Fierce displeasure against it. Now all this, is not because God delights in such severe proceedings, but because the Cry of a People's Sins is great, and gone up to Heaven, and has awak'd the Justice and Indignation of God against them. And as there are some particular personal Sins that do more than others waste the Conscience, and drive away God's Holy Spirit from a man,

man, ſo there are ſome National Sins that in a high degree, not only diſpoſe a Nation for Ruine, but ſet God againſt it: *What Peace*, ſaid *Jehu* to *Joram*, *ſo long as the Whoredoms of thy Mother* Jezebel *and her Witchcrafts are ſo many?* What Peace, ſo long as Atheiſm and Profaneneſs, Swearing, Perjury, Adultery, Drunkenneſs, and all ſorts of Debauchery and Lewdneſs of Manners, do ſo brave it amongſt us? Theſe Vices, when they become National, as they do by the general practice of them, or the Practice of thoſe in high and eminent Places, or the Impunity of the Guilty, do not only naturally tend to enfeeble and diſſpirit, and cauſe a languiſhing in a Nation, but greatly provoke God to become that Nation's Enemy. For theſe
Hoſ. 4. 1, 2, 3. Sins, ſays the Prophet *Hoſea*, *The Lord hath a Controverſie with the Inhabitants of the Land, and for theſe ſhall the Land mourn.* Let me therefore beſeech you, let me conjure you, as you will anſwer it to God, and the King, from whom you have receiv'd your Commiſſion; as you would

would avoid the being accessary to other mens Sins, and the being involv'd in their Punishments; as you desire to see our Dangers remov'd, our Enemies to flee before us, His Majesty to return with Victory and Success, and Happiness and Peace, and the True Religion to flourish in our days, and to be entail'd on our Posterity: Let me conjure you by all that is Sacred and dear to you, as you have any regard to the glory of God, and the Salvation of your own, and other mens Souls, that you would in your several Places and Stations, to the utmost of your power and ability, avoid, discountenance, suppress and punish these wasting Abominations. It is Their Majesties Pleasure, and they have made it publick by Their Letters, That the Laws shall be put in Execution against these Crying and Provoking Enormities; and I must needs say, If *England* be not reform'd from them, it will lie mostly at the Magistrates door, and God will require it at their hands.

I have but one word more; *I have said ye are Gods*, calls upon us to bless God, who in his good Providence hath set over us Princes, that present a fair Image of his own Divinity; who employ Their Power for the accomplishing those great and noble Ends for which it was committed to them; who, though in a far lower degree, have like God, been Benefactors to the World; and like the Son of God, Saviours of Mankind; whose care it is to protect the True Religion, and to suppress Idolatry and Vice; In whose Laws Justice reigns, and in whose Example Virtue and Religion triumph. May the glory of their Actions outshine that of their Diadems, and may the Goodness and Wisdom of their Government fall short of none but that of God's; may they ever continue the Defenders of our Laws, and our Religion, and when they die, (for die they must like other men) may they exchange Their Earthly Crowns for those that are

Eternal, and reign like Gods, in Immortal Glory.

Now to the King Eternal, Invisible, the only Wise God, King of Kings, and Lord of Lords, be all praise and glory both now and for evermore.

FINIS.

ADVERTISEMENT.

A Sermon preached before the Queen, at *Whitehall*, on the 16th day of *July*, 1690. being the Monthly Fast. By the Right Reverend Father in God, *Gilbert*, Lord Bishop of *Sarum*.

An Account of the Ceremony of Investing His Electoral Highness of *Brandenburgh* with the Order of the Garter. Perform'd at *Berlin* on the 6th of *June*, 1690. by *James Johnston*, Esq. His Majesty's Envoy Extraordinary to His Electoral Highness, and Principal Commissioner. And *Gregory King*, Esq; the other Commissioner for this Investiture. With the Speeches made at this Solemnity by the said Mr. *Johnston*, and Monsieur *Fulks*, Minister of State to His Electoral Highness.

Both Printed for *Richard Chiswell*, at the *Rose* and *Crown* in St. *Paul's* Church-Yard.

Eternal, and reign like Gods, in Immortal Glory.

Now to the King Eternal, Invisible, the only Wise God, King of Kings, and Lord of Lords, be all praise and glory both now and for ever more.

FINIS.

ADVERTISEMENT.

A Sermon preached before the Queen, at Windsor, on the 16th day of July, 1690. being the Monthly Fast. By the Right Reverend Father in God, Gilbert, Lord Bishop of Sarum.

An Account of the Ceremony of Investing His Electoral Highness of Brunswick with the Order of the Garter. Performed at Berlin on the 6th of July, 1690. by Count Dohna, His Majesty's Envoy Extraordinary to His Electoral Highness, and Principal Commissioner. And Gregory King, Esq; the other Commissioner for this Investiture. With the Speeches made at this Solemnity by the said Mr. Dohna, and Monsieur Fuchs, Minister of State to His Electoral Highness.

Both Printed for Richard Chiswell, at the Rose and Crown in St. Paul's Church-Yard.

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